



Maitreya Upanishad

Sama Veda

Index

S.No	Title	Page No
1	<u>Chapter 1 - Summary</u>	1
2	<u>Chapter 2 - Summary</u>	3
3	<u>Chapter 3 - Summary</u>	5

S.No	Slokas	No. of Verses	Page No
1	<u>Chapter 1</u>	18	7
2	<u>Chapter 2</u>	30	16
3	<u>Chapter 3</u>	25	25
	Total	73	

Maitreya Upanishad

Sama Veda

3 Chapters

Chapter I :

- King Brahadratha, thinking body to be impermanent, having acquired indifference to objects, retired to the forest, leaving his eldest son to rule the kingdom.
- One who clings to gratifications of desires is found to return again to Samsara.
- I am in a foul body and need to be liberated.

Guru :

- Sakayana Muni.

Teaching :

- Sound, touch and others are Anartha (Evil).
- The Bhutatma, lower self, clinging to these never remembers the supreme seat.
- Through Tapas, Sattva quality is acquired, a pure mind is acquired, Parama Atma is reached.
- Attaining Atma, one reaches liberation.
- Fire without fuel is absorbed in its own womb.
- To a mind that has attained quiescence and truth, is not affected by sense objects and the events that occur through bondage of Karma are unreal.

- Whatever Citta thinks, of that nature he becomes.
- With purifying of Chitta, Karmas perish.
- One whose mind is cleansed attains the indestructible bliss through his own self.
- Meditate on Parameshwara who is witness to the play of Buddhi, object of supreme love, beyond reach of mind and speech, who has no beginning or end, who is Sat alone, being of the nature of light only, who is beyond meditation, who can neither be given up or grasped by the mind, who is without equal or superior, who is the permanent, who is of unshaken depth, who is without light or Darkness, who is all pervading, changeless, vehicleless, and who is wisdom of the nature of Moksha.
- I am he the Paramatma superior to Pratyagatma the lower self.
- Having given up all identification with family, body, one should dwell in that endless, most supreme bliss.

Adhyaya II :

- Body is a temple.
- The Jiva in it is Shiva alone.
- Having given up Ajnana, one should worship him with So-ham, I am he.
- **Dhyana :**

Abstracting the mind from sense objects.

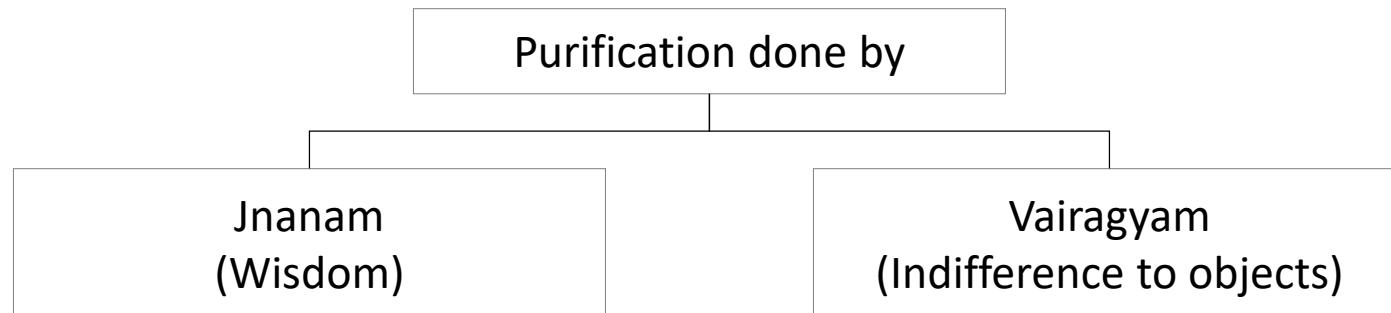
- **Snana :**

Purifying the mind of its impurities.

- **Saucha :**

Subjugation of sensual organs – Indriyas.

- Body is impure being seat of happiness and misery.



- Liberated person gives up Ahamkara – I-amness, delusion of the house, wealth, possessions.

Delusion (Mother is dead)



Wisdom (Son is born)

- Chit, consciousness of the sun is ever shining in the resplendent Akasha of the heart.
- He neither sets nor rises.

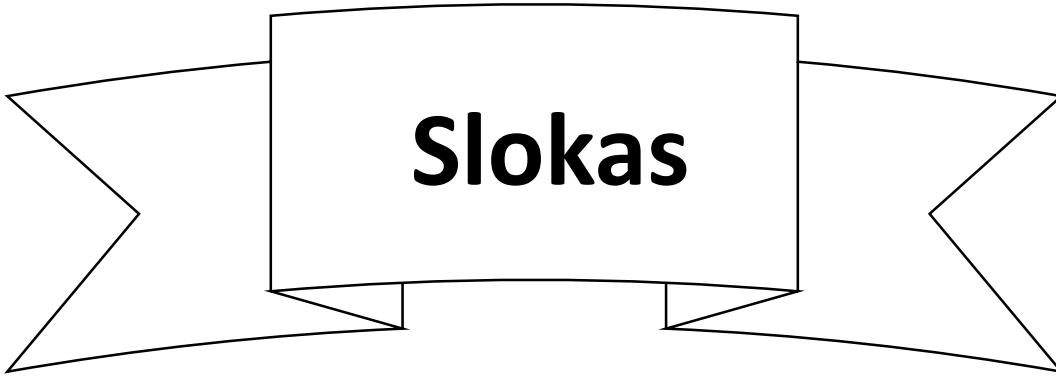
Sanyasa :

- Union of Jiva (Atma) the lower self and Parama (Atma) the higher self at the 2 Sandhis morning and evening is termed Sannyasa.
- When indifference towards all objects arises in the mind, a learned person may take up Sannyasa.
- Do become of the form of that which remains after having given up all thoughts.
- Relinquishing the Vasanas, the seer, the seen and the visual, worship Atma alone, the supreme presence.
- The supreme state is where in all Sankalpas are at rest, which resembles the state of a stone, and which is neither waking or sleeping.

Adhyaya – III :

- I am the self and I am the non-self, I am Brahman.
- I am the source of all things.
- I am eternal, stainless, Vijnana, without honour and dishonor, without Gunas (Qualities), Shiva the Auspicious.
- I am neither existence nor non-existence I am without language, shining.
- I am happiness without grief.
- I am inside and outside, without all and within all.
- I am without number two.
- I am without the difference of Sat and Asat.
- I am without Sankalpa.
- I am without difference of Manyness.

- I am the form of immeasurable bliss.
- I am without body, without support, without bondage and liberation.
- I am the nature of A-kara, U-kara, Ma-kara.
- I am seer of all, without the eyes.
- I am always of the form of Chinmatra (Absolute consciousness).
- I am the light (Jyoti) in Chinmatra, absolute consciousness.
- I am free from past, present and future.
- I am without desires, without body, Gunless, all alone, always of the same form, Purushottama – the Lord of all souls.
- Whoever hears this once, becomes himself Brahman.
- Thus is the Upanishad.



Slokas

ॐ बृहद्रथो वै नाम राजा राज्ये ज्येष्ठं
 पुत्रं निधापयित्वेदमशाश्वतं मन्यमानः
 शरीरं वैराग्यमुपेतोऽरण्यं निर्जगाम ।
 स तत्र परमं तप आस्थायादित्यमीक्षमाण
 ऊर्ध्वबाहु-स्तिष्ठत्यन्ते सहस्र्य
 मुनिरन्तिकमाजगामाग्नि रिवाधूमकस्तेजसा
 निर्दहन्निवात्मविद्भगवाञ्छा-कायन्य
 उत्तिष्ठोत्तिष्ठ वरं वृणीश्वेति राजानमब्रवीत्स
 तस्मै नमस्कृत्योवाच भगवन्नाहमात्मवित्वं
 तत्त्वविच्छृणुमो वयं स त्वं नो
 ब्रूहीत्येतद्वृत्तं पुरस्तादशक्यं मा पृच्छ
 प्रश्नमैक्ष्वाकान्यान्कामान्वृणीश्वेति
 शाकायन्यस्य चरणावभिमृश्यमानो राजेमां
 गाथां जगाद ॥ १ ॥

Om bṛhadratho vai nāma rājā rājye jyeṣṭhaṁ
 putraṁ nidhāpayitvedamaśāśvataṁ manyamānaḥ
 śarīraṁ vairāgyamupeto'raṇyam nirjagāma ।
 sa tatra paramaṁ tapa āsthāyādityamīkṣamāṇa
 ūrdhvabāhu-stiṣṭhatyante sahasrasya
 munirantikamājagāmāgni rivādhūmakastejasā
 nirdahannivātmavidbhagavāñchā-kāyanya
 uttiṣṭhottiṣṭha varāṁ vṛṇīśveti rājānamabrahvītsa
 tasmai namaskṛtyovāca bhagavannāhamātmaवित्वाम
 tattvavicchṛṇुमो vayaṁ sa tvāṁ no
 brūhītyetadvṛttāṁ purastādaśakyaṁ mā pṛccha
 praśnamaikṣvākānyāṅkāmānvrṇīśveti
 śākāyanyasya caraṇāvabhimṛśyamāno rājēmāṁ⁷
 gāthāṁ jagāda ॥ 1 ॥

A king named Brhadratha, after having established his son in the kingdom, thinking that this body is non-eternal, reached the state of indifference towards the world (Vairagya), and went forth into the forest. There he stood, performing extreme austerity, keeping his arms erect, looking up at the sun. At the end of a thousand [Days] there came into the presence of the ascetic, the honorable knower of the Soul (Atman), Sakayanya, like a smokeless fire, burning as it were with glow. 'Arise! Arise! Choose a Boon!' Said he to the king. He did obeisance to him and said: "Sir, I am no knower of the soul (Atman). You are one who knows its true nature, we have heard. So, do you tell us.' 'Such things used to occur! Very difficult [to answer] is this question! Aiksvaka, choose other desires!' Said Sakayanya. With his head touching that one's feet, the king uttered this speech. [Chapter 1 - Verse 1]

अथ किमएतैर्मान्यनां शोषणं महार्णवानां
 शिखरिणां प्रपतनं ध्रुवस्य प्रचलनं स्थानं
 वा तरूणां निमज्जनं पृथिव्याः स्थानादपसरणं
 सुराणां सोऽहमित्येतद् विधेऽस्मिन्संसारे किं
 कामोपभोगेर्येवाश्रितस्यासकृदुपावर्तनं
 दृश्यत इत्युद्धर्तुर्महसीत्यन्धोदपानस्थो भेक
 इवाहमस्मिन्संसारे भगवंस्त्वं नो गतिरिति ॥ २॥

atha kimaetairmānyanām śoṣaṇām mahārṇavānām
 śikhariṇām prapatanām dhruvasya pracaṭanām sthānaṁ
 vā tarūṇām nimajjanām pṛthivyāḥ sthānādapaśaraṇām
 surāṇām so'hamityetadvidhe'sminsamsāre kiṁ
 kāmopabhogairyairevāśritasyāsakṛdupāvartanām
 dṛśyata ityuddhartumarhasītyandhodapānastho bheka
 ivāhamasminsamsāre bhagavāṁstvām no gatiriti ॥ 2॥

“What is the use of these to me or any other? Oceans dry up, Mountains sink down. The positions of Dhruva (The polar Star) and of trees change. Earth is drowned. The Suras (Angels) run away, leaving their (respective) Places. (While such is the case), I am He in reality. Therefore of what avail to me is the gratification of desires since one who clings to the gratification of desires is found to return again and again to this Samsara (Mundane existence). You are able to extricate me (Out of this Samsara). I am drowned like a frog in a dry well. You are my refuge. [Chapter 1 - Verse 2]

भगवञ्चरीरमिदं मैथुनादेवोद्भूतं
 संविदपेतं निरय एव मूत्रद्वारेण
 निष्क्रान्तमस्थिभिरिचतं मांसेनानुलिप्तं
 चर्मणावबद्धं विण्मूत्रवातपित्त-
 कफमज्जामेदोवसाभिरन्यैश्च मलैर्बहुभिः
 परिपूर्णमेतादृशे शरीरे वर्तमानस्य
 भगवंस्त्वं नो गतिरिति ॥ ३ ॥

bhagavañśarīramidaṁ maithunādevodbhūtaṁ
 saṁvidapetaṁ niraya eva mūtradvāreṇa
 niṣkrāntamasthibhiścitaṁ māṁsenānuliptaṁ
 carmaṇāvabaddhaṁ viṇmūtravātāpitta-
 kaphamajjāmedovasābhiranyaiśca malairbahubhiḥ
 paripūrṇametādṛśe śarīre vartamānasya
 bhagavamstvam no gatiriti ॥ 3 ॥

“O Lord! This body was the result of sexual intercourse. It is without wisdom; it is hell (itself). It came out through the urinary orifice. It is linked together by bones. It is coated over with flesh. It is bound by skin. It is replete with faeces, urine, Vayu (Air), bile, Phlegm, marrow, fat, serum and many other impurities. O lord! To me in such a foul body (As this), You are my refuge”.
 [Chapter 1 - Verse 3]

अथ भगवान्छकायन्यः सुप्रीतोऽब्रवीद्राजानं
 महाराज बृहद्रथेक्षवाकुर्वश्चाद्वजशीर्षात्मजः
 कृतकृत्यस्त्वं मरुन्नाम्नो विश्रुतोऽसीत्ययं
 खल्वात्मा ते कतमो भगवान्वर्ण्य इति तं होवाच ॥४॥
 शब्दस्पर्शमया येऽर्था अनर्था इव ते स्थिताः ।
 येषां सक्तस्तु भूतात्मा न स्मरेच्च परं पदम् ॥५॥
 तपसा प्राप्यते सत्त्वं सत्त्वात्सम्प्राप्यते मनः ।
 मनसा प्राप्यते हयात्मा हयात्मापत्त्या निर्वर्तते ॥६॥
 यथा निरिन्धनो वहिनः स्वयोनावुपशान्यति ।
 तथा वृत्तिक्षयच्चित्तं स्वयोनावुपशान्यति ॥७॥
 स्वयोनावुपशान्तस्य मनसः सत्यगामिनः ।
 इन्द्रियार्थविमूढस्यानृताः कर्मवशानुगाः ॥८॥
 चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् ।
 यच्चित्तस्तन्मयो भवति गुह्यमेतत्सनातनम् ॥९॥

atha bhagavāñchakāyanyaḥ suprīto'bravīdrājānaṁ
 mahārāja bṛhadrathekṣvākurvamśadhvajaśīrṣātmajñāḥ
 kṛtakṛtyastvam marunnāmno viśruto'sītyayaṁ
 khalvātmā te katamo bhagavānvarṇya iti tam hovāca ॥४॥
 śabdasparśamayā ye'rthā anarthā iva te sthitāḥ ।
 yeṣāṁ saktastu bhūtātmā na smarecca param padam ॥५॥
 tapasā prāpyate sattvam sattvātsamprāpyate manah ।
 manasā prāpyate hyātmā hyātmāpattyā nivartate ॥६॥
 yathā nirindhano vahniḥ svayonāvupaśāmyati ।
 tathā vṛttikṣayaccittam svayonāvupaśāmyati ॥७॥
 svayonāvupaśāntasya manasah satyagāminah ।
 indriyārthavimūḍhasyānṛtāḥ karmavaśānugāḥ ॥८॥
 cittameva hi saṃsārastatprayatnena śodhayed ।
 yaccittastanmayo bhavati guhyametatsanātanam ॥९॥

चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् ।
 प्रसन्नात्मात्मनि स्थित्वा सुखमक्षयमश्नुते ॥१०॥
 समासकतं यदा चितं जन्तोर्विषयगोचरम् ।
 यद्येवं ब्रह्मणि स्यात्तको न मुच्येत बन्धनात् ॥११॥
 हृत्पुण्डरीकमध्ये तु भावयेत्परमेश्वरम् ।
 साक्षिणं बुद्धिवृत्तस्य परमप्रेमगोचरम् ॥१२॥
 अगोचरं मनोवाचामवधूतादिसम्प्लवम् ।
 सत्तामात्रप्रकाशैकप्रकाशं भावनातिगम् ॥१३॥
 अहेयमनुपादेयमसामान्यविशेषणम् ।
 धुरं स्तिमितगम्भीरं न तेजो न तमस्ततम् ।
 निर्विकल्पं निराभासं निर्वाणमयसंविदम् ॥१४॥
 नित्यः शुद्धो बुद्धमुक्तस्वभावः
 सत्यः सूक्ष्मः संविभुश्चाद्वितीयः ।
 आनन्दाब्धिर्यः परः सोऽह-
 मस्मि प्रत्यग्धातुर्नात्र संशीतिरस्ति ॥१५॥

cittasya hi prasādena hanti karma śubhāśubham ।
 prasannātmātmani sthitvā sukhamakṣayamaśnute ॥ 10॥
 samāsaktam yadā cittam jantorviṣayagocaram ।
 yadyevam brahmaṇi syāttatko na mucieta bandhanāt ॥ 11॥
 hṛtpuṇḍarīkamadhye tu bhāvayetparameśvaram ।
 sākṣiṇam buddhivṛttasya paramapremagocaram ॥ 12॥
 agocaram manovācāmavadhūtādisamplavam ।
 sattāmātraprakāśaikaprakāśam bhāvanātigam ॥ 13॥
 aheyamanupādeyamasāmānyaviśeṣaṇam ।
 dhruvam stimitagambhīram na tejo na tamastatam ।
 nirvikalpaṁ nirābhāsaṁ nirvāṇamayaśaṁvidam ॥ 14॥
 nityaḥ śuddho buddhamuktasvabhāvah
 satyaḥ sūkṣmaḥ saṁvibhuścādvitīyaḥ ।
 ānandābdhīryaḥ paraḥ so'ha-
 masmi pratyagdhāturnātra samśītirasti ॥ 15॥

आनन्दमन्तर्निजमाश्रयं त-
 माशापिशाचीमवमनयन्तम् ।
 आलोकयन्तं जगदिन्द्रजाल-
 मापत्कथं मां प्रविशेदसङ्गम् ॥१६॥
 वर्णाश्रमाचारयुता विमूढाः
 कर्मानुसारेण फलं लभन्ते ।
 वर्णादिधर्मं हि परित्यजन्तः
 स्वानन्दतृप्ताः पुरुषा भवन्ति ॥१७॥
 वर्णाश्रमं सावयवं स्वरूप-
 माद्यन्तयुक्तं हयतिकृच्छ्रमात्रम् ।
 पुत्रादिदेहेष्वभिमानशून्यं
 भूत्वा वसेत्सौख्यतमे हयनन्त इति ॥१८॥

ānandamantarnijamāśrayam ta-
 māśāpiśācīmavamanayantam ।
 ālokayantam jagadindrajāla-
 māpatkatham mām praviśedasaṅgam ॥ 16॥
 varṇāśramācārayutā vimūḍhāḥ
 karmānusāreṇa phalam labhante ।
 varṇādīdharmam hi parityajantah
 svānandatṛptāḥ puruṣā bhavanti ॥ 17॥
 varṇāśramam sāvayavam svarūpa-
 mādyantayuktaṁ hyatikṛcchramātram ।
 putrādideheṣvabhimānaśūnyaṁ
 bhūtvā vasetsaukhyatame hyananta iti ॥ 18॥

Thereupon lord Sakayanya was pleased and addressed the King thus: "O Maharaja, Brhadratha, the flag of the Iksvaku race, you are an Atmajnani. You are one that has done his duty. You are famous by the name of Marut". At which the King asked: "O Lord! In what way, can you describe Atma?" To which he replied thus: "Sound, touch, and others which seem to be Artha (wealth) are in fact Anartha (Evil). The Bhutatma (The lower Self) clinging to these never remembers the Supreme Seat. Through Tapas, Sattva (Quality) is acquired; through Sattva, a (Pure) mind is acquired; and through mind, (Parama) Atma, (The higher Self) is reached, Through attaining Atma, one gets liberation. Just as fire without fuel is absorbed into its own womb, So Citta (thought) Through the destruction of its modifications is absorbed into its own womb (Source). To a mind that has attained quiescence and truth, and which is not affected by sense-Objects, the events that occur to it through the bondage of karma are merely unreal. It is Citta alone that is Samsara. It should be cleansed with effort. Whatever his Citta (Thinks), of that nature he becomes. This is an archaic mystery. With the purifying of Citta, one makes both good and bad Karmas to Perish. One whose mind is thus cleansed attains the indestructible bliss (through his own Self). Just as Citta becomes united with an Object that comes across it, so why should not one (be released) from bondage, when one is united with Brahman. One should meditate in the middle of the lotus of the heart, Paramesvara 9The highest Lord) who is the witness to the Play of Buddhi, who is the Objects of Supreme love, who is beyond the reach of mind and speech, who has no beginning or end, who is Sat alone being of the nature of light only, Who is beyond meditation, who can neither be given up nor grasped (By the mind), who is without equal or superior, who is the permanent, who is of unshaken depth, who is without light or darkness, who is all-pervading, changeless and vehicleless, and who is wisdom of the nature of Moksha (Salvation).

I am He-that Paramatma who is the eternal, the pure, the liberated, of the nature of wisdom, the true, the subtle, the all-pervading, the secondless, the ocean of bliss, and one that is superior to Pratyagatma (The lower Self). There is no doubt about it. How will Calamity (or bondage) Approach me who am depending upon my own bliss in my heart, who have put to shame the ghost of desires, who look upon this universe as (But) a Jugglery and who am not associated with anything. The ignorant with their observance of the castes and orders of life obtain their fruits according to their Karmas. Men who have given up all duties of castes, etc., rest content in the bliss on their own Self. The distinctions of caste and orders of life have divisions among them, have beginning and end, and are very painful. Therefore having given up all identification with sons and as well as body, one should dwell in that endless and most supreme Bliss". [Chapter 1 - Verse 4 to 18]

Chapter 2 - Verse 1 to 3

अथ भगवान्मैत्रेयः कैलासं जगाम तं गत्वोवाच
 भो भगवन्परमतत्त्वरहस्यमनुब्रूहीति ॥
 स होवाच महादेवः ॥
 देहो देवालयः प्रोक्तः स जीवः केवलः शिवः ।
 त्यजेदज्ञाननिर्माल्यं सोऽहम्भावेन पूजयेत् ॥ १ ॥
 अभेददर्शनं ज्ञानं ध्यानं निर्विषयं मनः।
 स्नानं मनोमलत्यागः शौचमिन्द्रियनिग्रहः ॥ २ ॥
 ब्रह्मामृतं पिबेदभैक्षमाचरेद्देहरक्षणे ।
 वसेदेकान्तिको भूत्वा चैकान्ते द्वैतवर्जिते ।
 इत्येवमाचरेद्धीमान्स एवं मुक्तिमाप्नुयात् ॥ ३ ॥

atha bhagavAnmaitreyaH kailAsaM jagAma taM gatvovAcha
 bho bhagavanparamatattvarahasyamanubrUhlti ||
 sa hovAcha mahAdevaH ||
 deho devAlayaH proktaH sa jlvaH kevalaH shivaH |
 tyajedaj~nAnanirmAlyaM so.ahambhAvena pUjayet || 1 ||
 abhedadarshanaM j~nAnaM dhyAnaM nirviShayaM manaH|
 snAnaM manomalatyAgaH shauchamindriyanigrahaH || 2 ||
 brahmAmRRitaM pibedbhaikShamAchareddeharakShaNe |
 vasedekAntiko bhUtvA chaikAnte dvaitavarjite |
 ityevamAchareddhImAnsA evaM muktimApnuyAt || 3 ||

Then lord Maitreya went to Kailasa and having reached it asked Him thus: "O Lord! Please initiate me into the mysteries of the highest Tattva." To which Mahadeva replied: "The body is said to be a temple. The Jiva in it is Siva alone. Having given up all the cost off offerings of Ajnana, one should worship Him with so'ham (I am He). The cognition of everything as non-different from oneself of Jnana (wisdom). Abstracting the mind from sensual Objects is Dhyana (Meditation). Purifying the mind of its impurities is Snana (Bathing). The subjugation of the Indriyas (Sensual organs) is Sauca (Purification). One should drink the nectar of Brahman and beg food for maintaining the body. Having one (Though) alone, he should live at a solitary place without a second. The wise man should observe thus: Then he obtains Absolution. [Chapter 2 - Verse 1 to 3]

जातं मृतमिदं देहं मातापितृमलात्मकम् ।
 सुखदुःखालयामेध्यं स्पृष्ट्वा स्नानं विधीयते ॥ ४ ॥
 धातुबद्धं महारोगं पापमन्दिरमधुवम् ।
 विकाराकारविस्तीर्णं स्पृष्ट्वा स्नानं विधीयते ॥ ५ ॥
 नवद्वारमलसावं सदा काले स्वभावजम् ।
 दुर्गन्धं दुर्मलोपेतं स्पृष्ट्वा स्नानं विधीयते ॥ ६ ॥
 मातृसूतकसम्बन्धं सूतके सह जायते ।
 मृतसूतकजं देहं स्पृष्ट्वा स्नानं विधीयते ॥ ७ ॥
 अहम्ममेति विण्मूत्रलेपगन्धादिमोचनम् ।
 शुद्धशौचमिति प्रोक्तं मृज्जलाभ्यां तु लौकिकम् ॥ ८ ॥
 चित्तशुद्धिकरं शौचं वासनात्रयनाशनम् ।
 ज्ञानवैराग्यमृतोयैः क्षालनाच्छौचमुच्यते ॥ ९ ॥

jātam mṛtamidam deham mātāpitṛmalātmakam ।
 sukhaduḥkhālayāmedhyam sprṣṭvā snānam vidhīyate ॥ 4 ॥
 dhātubaddham mahārogam pāpamandiramadhruvam ।
 vikārākāravistīrṇam sprṣṭvā snānam vidhīyate ॥ 5 ॥
 navadvāramalasrāvam sadā kāle svabhāvajam ।
 durgandham durmalopetam sprṣṭvā snānam vidhīyate ॥ 6 ॥
 mātṛsūtakasambandham sūtake saha jāyate ।
 mṛtasūtakajam deham sprṣṭvā snānam vidhīyate ॥ 7 ॥
 ahammameti viṇmūtralepagandhādimocanam ।
 śuddhaśaucamiti proktam mṛjjalābhym tu laukikam ॥ 8 ॥
 cittaśuddhikaram ūcaṁ vāsanātrayanāśanam ।
 jñānavairāgyamṛttoyaiḥ kṣālanācchaucamucyate ॥ 9 ॥

“This body is subject to birth and death. It is of the nature of the secretion of the father and mother. It is impure, being the seat of happiness and misery. (Therefore) bathing is prescribed for touching it. It is bound by the Dhatus (Skin, blood, etc.), is liable to severe diseases, is a house of sins, is impermanent and is of changing appearance and side. (Therefore) bathing is prescribed for touching it. Foul matter is naturally Oozing out always from the nine holes. It (body) contains bad odour and foul excrement. (Therefore) bathing is prescribed for touching it. It is connected (or tainted) with the child-birth impurity of the mother and is born with it. It is also tainted with death impurity. (Therefore) bathing is prescribed for touching it. (The conception of) “I and mine” is the odour arising from the besmeared dung and urine. The release from it is spoken of as the perfect purification. The (External) purification by means of water and earth is on account of the worldly concerns. The destruction of the threefold affinities (Of sastras, world and body) generates the purity for cleansing Citta. That is called the (Real) purification which is done by means of the earth and water of Jnana (Wisdom) and Vairagya (Indifference to Objects). [Chapter 2 - Verse 4 to 9]

अद्वैतभावनाभैक्षमभक्ष्यं द्वैतभावनम् ।
 गुरुशास्त्रोक्तभावेन भिक्षोभैक्षं विधीयते ॥ १० ॥
 विद्वान्स्वदेशमुत्सृज्य संन्यासानन्तरं स्वतः ।
 कारागारविनिर्मुक्तचोरवद्दूरतो वसेत् ॥ ११ ॥
 अहङ्कारसुतं वित्तभातरं मोहमन्दिरम् ।
 आशापत्नी त्यजेद्यावतावन्मुक्तो न संशयः ॥ १२ ॥
 मृता मोहमयी माता जातो बोधमयः सुतः ।
 सूतकद्वयसम्प्राप्तौ कथं सन्ध्यामुपास्महे ॥ १३ ॥
 हृदाकाशे चिदादित्यः सदा भासति भासति ।
 नास्तमेति न चोदेति कथं सन्ध्यामुपास्महे ॥ १४ ॥
 एकमेवाद्वितीयं यद्गुरोर्वाक्येन निश्चितम् ।
 एतदेकान्तमित्युक्तं न मठो न वनान्तरम् ॥ १५ ॥

advaitabhāvanābhaikṣamabhakṣyaṁ dvaitabhāvanam ।
 guruśāstroktabhāvena bhikṣorbhaikṣam vidhiyate ॥ 10 ॥
 vidvānsvadeśamutsṛjya samnyāsānantaram svataḥ ।
 kārāgāravinirmuktacoravaddūrato vaseṭ ॥ 11 ॥
 ahaṅkārasutaṁ vittabhrātaram mohamandiram ।
 āśāpatnī tyajedyāvattāvanmukto na samśayaḥ ॥ 12 ॥
 mṛtā mohamayī mātā jāto bodhamayaḥ sutāḥ ।
 sūtakadvayasamprāptau kathāṁ sandhyāmupāsmahe ॥ 13 ॥
 hṛdākāśe cidādityaḥ sadā bhāsatī bhāsatī ।
 nāstameti na codeti kathāṁ sandhyāmupāsmahe ॥ 14 ॥
 ekamevādvitīyaṁ yadgurorvākyena niścitam ।
 etadekāntamityuktaṁ na maṭho na vanāntaram ॥ 15 ॥

असंशयवतां मुक्तिः संशयाविष्टचेतसाम् ।
 न मुक्तिर्जन्मजन्मान्ते तस्माद्विश्वासमाप्नुयात् ॥ १६ ॥
 कर्मत्यागान्न संन्यासो न प्रेषोच्चारणेन तु ।
 सन्धौ जीवात्मनोरैक्यं संन्यासः परिकीर्तिः ॥ १७ ॥
 वमनाहारवद्यस्य भाति सर्वेषणादिषु ।
 तस्याधिकारः संन्यासे त्यक्तदेहाभिमानिनः ॥ १८ ॥
 यदा मनसि वैराग्यं जातं सर्वेषु वस्तुषु ।
 तदैव संन्यसेद्विद्वानन्यथा पतितो भवेत् ॥ १९ ॥
 द्रव्यार्थमन्नवस्त्रार्थं यः प्रतिष्ठार्थमेव वा ।
 संन्यसेददुभयभ्रष्टः स मुक्तिं नाप्तुमर्हति ॥ २० ॥

asamśayavatāṁ muktiḥ samśayāviṣṭacetasām ।
 na muktirjanmajanmānte tasmādvīśvāsamāpnuyāt ॥ 16 ॥
 karmatyāgānna samnyāso na preśoccāraṇena tu ।
 sandhau jīvātmanoraikyam samnyāsaḥ parikīrtitah ॥ 17 ॥
 vamanāhāravadyasya bhāti sarveṣaṇādiṣu ।
 tasyādhikāraḥ samnyāse tyaktadehābhimāninaḥ ॥ 18 ॥
 yadā manasi vairāgyam jātam sarveṣu vastuṣu ।
 tadaiva samnyasedvidvānanyathā patito bhavet ॥ 19 ॥
 dravyārthamannavastrārthaḥ yaḥ pratiṣṭhārthameva vā ।
 samnyaseddubhayabhraṣṭaḥ sa muktiṁ nāptumarhati ॥ 20 ॥

"The conception of Advaita (Non-dualism) should be taken in as the Bhiksa (Alms-food); (but) the conception of Dvaita (dualism) should not be taken in. To a Sannyasi (Ascetic), Bhiksa is ordained as dictated by the Sastra and the Guru. After becoming a Sannyasa, a learned man should himself abandon his native place and live at a distance, like a thief released from prison. When a person gives up Ahamkara (i-am-ness) the son. Wealth, the brother, delusion, the house, and desire, the wife, there is no doubt that he is an emancipated person, delusion, the mother is dead. Wisdom, the son is born. In this manner while two kinds of pollution have occurred, how shall we (the ascetics) observe the Sandhyas (conjunction periods)? The Cit (consciousness) of the sun is ever shining in the resplendent Akasa of the heart. He neither sets nor rises; while so, how shall we perform the Sandhyas? Ekanta (Solitude) is that state of one without second as determined by the words of a Guru. Monasteries or forests are not solitudes. Emancipation is only for those who do not doubt. To those who doubt, there is no salvation even after many births. Therefore one should attain faith. (Mere) abandoning of the Karmas or of the Mantras uttered at the initiation of a Sannyasi (ascetic) will not constitute Sannyasa. The union of Jiva (-Atma) (the lower self) and Parama (-Atma) (The higher self) at the tow Sandhis (Morning and evening) is termed Sannyasa. Whoever has a nausea for all Isana (desires) and the rest as for vomited food, and is devoid of all affection for the body, is qualified for Sannyasa. At the moment when indifference towards all Objects arises in the mind, a learned person may take up Sannyasa. Otherwise, he is fallen person. Whoever becomes a Sannyasi on account of wealth, food, clothes and fame, becomes fallen in both (as a Sannyasi and as a householder); (then) he is not worthy of Salvation. [Chapter 2 - Verse 10 to 20]

Chapter 2 - Verse 21 to 30

उत्तमा तत्त्वचिन्तैव मध्यमं शास्त्रचिन्तनम् ।
 अध्यमा मन्त्रचिन्ता च तीर्थभान्त्यध्यमाध्यमा ॥ २१ ॥
 अनुभूतिं विना मूढो वृथा ब्रह्मणि मोदते ।
 प्रतिबिम्बितशाखाग्रफलास्वादनमोदवत् ॥ २२ ॥
 न त्यजेच्चेद्यतिर्मुक्तो यो माधुकरमातरम् ।
 वैराग्यजनकं श्रद्धाकलत्रं ज्ञाननन्दनम् ॥ २३ ॥
 धनवृद्धा वयोवृद्धा विद्यावृद्धास्तथैव च ।
 ते सर्वे ज्ञानवृद्धस्य किंकराः शिष्यकिंकराः ॥ २४ ॥
 यन्मायया मोहितचेतसो मा-
 मात्मानमापूर्णमलब्धवन्तः ।
 परं विदग्दोधरपूरणाय
 ऋमन्ति काका इव सूर्योऽपि ॥ २५ ॥
 पाषाणलोहमणिमृणमयविग्रहेषु
 पूजा पुनर्जननभोगकरी मुमुक्षोः ।
 तस्माद्यतिः स्वहृदयार्चनमेव कुर्या-
 द्बाह्यार्चनं परिहरेदपुनर्भवाय ॥ २६ ॥

uttamā tattvacintaiva madhyamaṁ śāstracintanam ।
 adhamā mantracintā ca tīrthabhrāntyadhamādhamā ॥ 21 ॥
 anubhūtiṁ vinā mūḍho vṛthā brahmaṇi modate ।
 pratibimbitaśākhāgraphalāsvādanamodavat ॥ 22 ॥
 na tyajeccedyatirmukto yo mādhukaramātaram ।
 vairāgyajanakam śraddhākalatram jñānanandanam ॥ 23 ॥
 dhanavṛddhā vayovṛddhā vidyāvṛddhāstathaiva ca ।
 te sarve jñānavṛddhasya kiṃkarāḥ śiṣyakiṃkarāḥ ॥ 24 ॥
 yanmāyayā mohitacetaso mā-
 mātmānamāpūrṇamalabdhavantah ।
 param vidagdodharapūraṇāya
 bhramanti kākā iva sūrayo'pi ॥ 25 ॥
 pāṣāṇalohamaṇimṛṇmayavigraheṣu
 pūjā punarjananabhogakarī mumukṣoh ।
 tasmādyatiḥ svahṛdayārcanameva kuryā-
 dbāhyārcanam pariha redapunarbhavāya ॥ 26 ॥

अन्तःपूर्णो बहिःपूर्णः पूर्णकुम्भ इवार्णवे ।

अन्तःशून्यो बहिःशून्यः शून्यकुम्भ इवाम्बरे ॥२७॥

मा भव ग्राह्यभावात्मा ग्राहकात्मा च मा भव ।

भावनामखिलं त्यक्त्वा यच्छिष्टं तन्मयो भव ॥ २८॥

द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह ।

दर्शनप्रथमाभासमात्मानं केवलं भज ॥ २९॥

संशान्तसर्वसंकल्पा या शिलावदवस्थितिः ।

जाग्रन्निद्राविनिर्मुक्ता सा स्वरूपस्थितिः परा ॥ ३०॥

antahpūrṇo bahiḥpūrṇaḥ pūrṇakumbha ivārṇave ।

antahśūnyo bahiḥśūnyaḥ śūnyakumbha ivāmbare ॥२७॥

mā bhava grāhyabhāvātmā grāhakātmā ca mā bhava ।

bhāvanāmakhilaṁ tyaktvā yacchiṣṭaṁ tanmayaḥ bhava ॥ २८॥

draṣṭṛdarśanadṛśyāni tyaktvā vāsanayā saha ।

darśanaprathamābhāsamātmānaṁ kevalaṁ bhaja ॥ २९॥

saṁśāntasarvasaṁkalpā yā śilāvadavasthitih ।

jāgrannidrāvinirmuktā sā svarūpasthitih parā ॥ ३०॥

“The thought of (contemplation upon) Tattvas is the transcendental one; that of the Sastras, the middling, and that of mantras, the lowest. The delusion of Pilgrimages is the lowest of the lowest. Like one, who, having seen in water the reflection of fruits in the branches of trees, tastes and enjoys them, the ignorant without self-cognition are in vain overjoyed with (As if they reached) Brahman. That ascetic is an emancipated person who does not abandon the internal alms-taking (Viz., the meditation upon the non-dual), generating Vairagya as well as faith the wife, and wisdom the son. Those men (termed) great through wealth, age, and knowledge, are only servants to those that are great through their wisdom as also the their disciples. Those whose minds are deluded by Maya, however learned they may be, do not attain me, the all-full Atma, and roam about like crows, simply for the purpose of filling up their belly, well burnt up (by hunger, etc.) For one that longs after salvation, the worship of images made of stone, metals, gem, or earth, is productive of rebirth and enjoyment. Therefore the ascetic should perform his own heart-worship alone, and relinquish external worship in order that he may not be born again. Then like a vessel full to its brim in an ocean, he is full within and full without. Like a vessel void in the ether, he is void within and void without. Do not become (or differentiate between) the Atman that knows or the Atman that is known. Do become of the form of that which remains, after having given up all thoughts. Relinquishing with their Vasanas the seer, the seen and the Visual, worship Atman alone, the resplendent supreme presence. That is the real supreme State wherein all Sankalpas (thoughts) are at rest, which resembles the state of a stone, and which is neither waking nor sleeping. [Chapter 2 - Verse 21 to 30]

Chapter 3 - Verse 1 to 9

अहमस्मि परश्चास्मि ब्रह्मास्मि प्रभवोऽस्म्यहम् ।
 सर्वलोकगुरुश्चामि सर्वलोकेऽस्मि सोऽस्म्यहम् ॥ १॥

अहमेवास्मि सिद्धोऽस्मि शुद्धोऽस्मि परमोऽस्म्यहम् ।
 अहमस्मि सोमोऽस्मि नित्योऽस्मि विमलोऽस्म्यहम् ॥ २॥

विज्ञानोऽस्मि विशेषोऽस्मि सोमोऽस्मि सकलोऽस्म्यहम् ।
 शुभोऽस्मि शोकहीनोऽस्मि चैतन्योऽस्मि समोऽस्म्यहम् ॥ ३॥

मानावमानहीनोऽस्मि निर्गुणोऽस्मि शिवोऽस्म्यहम् ।
 द्वैताद्वैतविहीनोऽस्मि द्वन्द्वविहीनोऽस्मि सोऽस्म्यहम् ॥ ४॥

भावाभावविहीनोऽस्मि भासाहीनोऽस्मि भास्म्यहम् ।
 शून्याशून्यप्रभावोऽस्मि शोभनाशोभनोऽस्म्यहम् ॥ ५॥

तुल्यातुल्यविहीनोऽस्मि नित्यः शुद्धः सदाशिवः ।
 सर्वासर्वविहीनोऽस्मि सत्त्विकोऽस्मि सदास्म्यहम् ॥ ६॥

ahamasmi paraścāsmi brahmāsmi prabhavo'smyaham ।
 sarvalokaguruścāmi sarvaloke'smi so'smyaham ॥ 1॥

ahamevāsmi siddho'smi śuddho'smi paramo'smyaham ।
 ahamasmi somo'smi nityo'smi vimalo'smyaham ॥ 2॥

vijñāno'smi višeṣo'smi somo'smi sakalo'smyaham ।
 śubho'smi śokahīno'smi caitanyo'smi samo'smyaham ॥ 3॥

mānāvamānahīno'smi nirguṇo'smi śivo'smyaham ।
 dvaitādvaitavihīno'smi dvandvahīno'smi so'smyaham ॥ 4॥

bhāvābhāvavihīno'smi bhāsāhīno'smi bhāsmyaham ।
 śūnyāśūnyaprabhāvo'smi śobhanāśobhano'smyaham ॥ 5॥

tulyātulyavihīno'smi nityaḥ śuddhaḥ sadāśivah ।
 sarvāsarvavihīno'smi sāttviko'smi sadāsmyaham ॥ 6॥

एकसङ्ख्याविहीनोऽस्मि द्विसङ्ख्यावाहनं न च ।
 सदसदभेदहीनोऽस्मि सङ्कल्पस्त्रहितोस्म्यहम् ॥ ७॥
 नानात्मभेदहीनोऽस्मि ह्यखण्डानन्दविग्रहः ।
 नाहमस्मि न चान्योऽस्मि देहादिरहितोऽस्म्यहम् ॥ ८॥
 आश्रयाश्रयहीनोऽस्मि आधाररहितोऽस्म्यहम् ।
 बन्धमोक्षादिहीनोऽस्मि शुद्धब्रह्मास्मि सोऽस्म्यहम् ॥ ९॥
 चित्तादिसर्वहीनोऽस्मि परमोऽस्मि परात्परः ।
 सदा विचाररूपोऽस्मि निर्विचारोऽस्मि सोऽस्म्यहम् ॥ १०॥
 अकारोकाररूपोऽस्मि मकरोऽस्मि सनातनः ।
 धातृध्यानविहीनोऽस्मि ध्येयहीनोऽस्मि सोऽस्म्यहम् ॥ ११॥

ekasaṅkhyāvihīno'smi dvisaṅkhyāvāhanam na ca ।
 sadasadbhedahīno'smi saṅkalpsrahitosmyaham ॥ 7॥
 nānātmabhedahīno'smi hyakhaṇḍānandavigrahah ।
 nāhamasmi na cānyo'smi dehādirahito'smyaham ॥ 8॥
 āśrayāśrayahīno'smi ādhārarahito'smyaham ।
 bandhamokṣādihīno'smi śuddhabrahmāsmi so'smyaham ॥ 9॥
 cittādisarvahīno'smi paramo'smi parātparah ।
 sadā vicārarūpo'smi nirvicāro'smi so'smyaham ॥ 10॥
 akārokārarūpo'smi makaro'smi sanātanaḥ ।
 dhātṛdhyanavihīno'smi dhyeyahīno'smi so'smyaham ॥ 11॥

“I am “I” (the self) I am also another (the not-self). I am Brahman. I am the Source (of all things). I am also the Guru of all worlds. I am of all the worlds. I am He. I am myself alone. I am Siddha. I am the pure. I am the supreme. I am. I am always He. I am the eternal. I am stainless, I am Vijnana. I am the excellent. I am Soma. I am the all. I am without honor of dishonor. I am without Gunas (Qualities). I am Siva (the auspicious). I am neither dual or non-dual. I am without the dualities (of heat or cold, etc.) I am He. I am neither existence nor non-existence. I am without language. I am the shining. I am the glory of void and non-void. I am the good and the bad. I am Happiness. I am without grief. I am Caitanya. I am equal (in all). I am the like and the non-like. I am the eternal, the pure, and the ever felicitous. I am without all and without not all. I am Sattvika. I am always existing. I am without the number one. I am without the number two. I am without the difference of Sat and Asat. I am without Sankalpa. I am without the difference of Manyness. I am the form of immeasurable bliss. I am one that exist not. I am the one that is not another. I am without body, etc. I am with asylum. I am without asylum. I am without support. I am without bondage or emancipation. I am pure Brahman. I am He. I am without Citta, etc. I am the supreme and the supreme of the Supreme. I am ever of the form of deliberation and yet am I without deliberation. I am He. I am of the nature of the Akara and Ukara as also of Makara. I am the earliest. The contemplator and contemplator I am without. I am One that cannot be contemplated Upon. [Chapter 3 - Verse 1 to 11]

सर्वपूर्णस्वरूपोऽस्मि सच्चिदानन्दलक्षणः ।
 सर्वतीर्थस्वरूपोऽस्मि परमात्मास्म्यहं शिवः ॥ १२॥
 लक्ष्यालक्ष्यविहीनोऽस्मि लयहीनरसोऽस्म्यहम् ।
 मातृमानविहीनोऽस्मि मेयहीनः शिवोऽस्म्यहम् ॥ १३॥
 न जगत्सर्वद्रष्टास्मि नेत्रादिरहितोऽस्म्यहम् ।
 प्रवृद्धोऽस्मि प्रबुद्धोऽस्मि प्रसन्नोऽस्मि परोऽस्म्यहम् ॥ १४॥
 सर्वन्द्रियविहीनोऽस्मि सर्वकर्मकृदप्यहम् ।
 सर्ववेदान्ततृप्तोऽस्मि सर्वदा सुलभोऽस्म्यहम् ॥ १५॥
 मुदितामुदिताख्योऽस्मि सर्वमौनफलोऽस्म्यहम् ।
 नित्यचिन्मात्ररूपोऽस्मि सदा सच्चिन्मयोऽस्म्यहम् ॥ १६॥
 यत्किञ्चिदपि हीनोऽस्मि स्वल्पमप्यति नास्म्यहम् ।
 हृदयग्रन्थिहीनोऽस्मि हृदयाभ्योजमध्यगः ॥ १७॥
 षड्विकारविहीनोऽस्मि षट्कोषरहितोऽस्म्यहम् ।
 अरिष्टवर्गमुक्तोऽस्मि अन्तरादन्तरोऽस्म्यहम् ॥ १८॥

sarvapūrṇasvarūpo'smi saccidānandalakṣaṇaḥ ।
 sarvatīrthasvarūpo'smi paramātmāśmyahaṁ śivah ॥ 12॥
 lakṣyālakṣyavihīno'smi layahīnaraso'smyaham ।
 mātṛmānavihīno'smi meyahīnaḥ śivo'smyaham ॥ 13॥
 na jagatsarvadraṣṭāsmi netrādirahitosmyaham ।
 pravṛddho'smi prabuddho'smi prasanno'smi paro'smyaham ॥ 14॥
 sarvendriyavihīno'smi sarvakarmakṛdāpyaham ।
 sarvavedāntatṛpto'smi sarvadā sulabho'smyaham ॥ 15॥
 muditāmuditākhyo'smi sarvamaunaphalo'smyaham ।
 nityacinmātrarūpo'smi sadā saccinmayo'smyaham ॥ 16॥
 yatkiñcidapi hīno'smi svalpamapyati nāsmyaham ।
 hṛdayagrānthonihīno'smi hṛdayāmbhojamadhyagaḥ ॥ 17॥
 ṣadvikāravihīno'smi ṣatkoṣarahito'smyaham ।
 ariṣṭadvargamukto'smi antarādantaro'smyaham ॥ 18॥

देशकालविमुक्तोऽस्मि दिगम्बरसुखोऽस्म्यहम् ।
 नास्ति नास्ति विमुक्तोऽस्मि नकारहितोऽस्म्यहम् ॥ १९॥
 अखण्डाकाशरूपोऽस्मि ह्यखण्डाकारमस्म्यहम् ।
 प्रपञ्चमुक्तचित्तोऽस्मि प्रपञ्चरहितोऽस्म्यहम् ॥ २०॥
 सर्वप्रकाशरूपोऽस्मि चिन्मात्रज्योतिरस्म्यहम् ।
 कालत्रयविमुक्तोऽस्मि कामादिरहितोऽस्म्यहम् ॥ २१॥
 कायिकादिविमुक्तोऽस्मि निर्गुणः केवलोऽस्म्यहम् ।
 मुक्तिहीनोऽस्मि मुक्तोऽस्मि मोक्षहीनोऽस्म्यहम् सदा ॥ २२॥
 सत्यासत्यादिहीनोऽस्मि सन्मात्रान्नास्म्यहं सदा ।
 गन्तव्यदेशहीनोऽस्मि गमनादिविवर्जितः ॥ २३॥
 सर्वदा समरूपोऽस्मि शान्तोऽस्मि पुरुषोत्तमः ।
 एवं स्वानुभवो यस्य सोऽहमस्मि न संशयः ॥ २४॥
 यः शृणोति सकृद्वापि ब्रह्मैव भवति स्वयमित्युपनिषत् ॥२५॥

deśakālavimukto'smi digambarasukho'smyaham ।
 nāsti nāsti vimukto'smi nakārahito'smyaham ॥ 19॥
 akhaṇḍākāśarūpo'smi hyakhaṇḍākāramasmyaham ।
 prapañcamuktacitto'smi prapañcarahito'smyaham ॥ 20॥
 sarvaprakāśarūpo'smi cīnmātrajyotirasmyaham ।
 kālatrayavimukto'smi kāmādirahito'smyaham ॥ 21॥
 kāyikādivimukto'smi nirguṇaḥ kevalo'smyaham ।
 muktihīno'smi mukto'smi mokṣahīno'smyaham sadā ॥ 22॥
 satyāsatyādihīno'smi sanmātrānnāsmyaham sadā ।
 gantavyadeśahīno'smi gamanādivivarjitaḥ ॥ 23॥
 sarvadā samarūpo'smi śānto'smi puruṣottamaḥ ।
 evaṁ svānubhavo yasya so'hamasmi na saṁśayaḥ ॥ 24॥
 yaḥ śr̥ṇoti sakṛdvāpi brahmaiva bhavati svayamityupaniṣat ॥ 25॥

Am He. I have full form in all. I have the characteristics of Saccidananda. I am of the form of places of pilgrimages. I am the higher self and Siva. I am neither the thing defined nor non-defined. I am the non-absorbed Essence. I am not the measurer, the measure or the measured. I am Siva. I am not the universe. I am the seer of all. I am without the eyes, etc. I am the full grown. I am the wise. I am the quiescent. I am the destroyer. I am without any sensual organs. I am the doer of all actions. I am one that is content with all Vedantas (either books or Atmik Wisdom). I am the easily attainable. I have the name of one that is Pleased as well as the that is not. I am the fruits of all silence. I am always of the form of Cinmatra (Absolute consciousness). I am always Sat (Be-ness) and Cit (Consciousness). I am one that has not anything in the least. I am not one that has not anything in the least. I am without the heart-knot (Granthi). I am the being in the Middle of the lotus. I am without the six changes. I am without the six sheaths and without the six enemies. I am within the within. I am without place and time. I am of the form of happiness having the quarters as My garment. I am the emancipated One. Without bondage. I am without the "no". I am of the form of the Partless. I am the Partless. I have Citta, though released from the universe. I am without the universe. I am of the form of all light. I am the light (Jyotis) in Cinmatra (Absolute Consciousness). I am free from the three periods (of time past, present, and future). I am without desires. I am without body. I am One that has no body. I am Gunaless. I am alone. I am without emancipation. I am the emancipated One. I am ever without emancipation. I am without truth or untruth. I am always One that is not different from Sat (Be-ness). I have no place to travel. I have no going, etc. I am always of the same form. I am the quiescent. I am Purusottama (The lord of Souls). There is no doubt that he who has realized himself thus is Myself. Whoever hears (This) once becomes himself Brahman, yea, he becomes himself Brahman. Thus is the Upanishad. [Chapter 3 - Verse 12 to 25]